5: Azevedo--133 D, Z-5 (1951) 1953 SO11 Bahia Brazilians SO11

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During this time political agitation increased in the country, a revolution broke out, and the parties of the extreme right and the extreme left made their appearance, thus increasing the confusion, which reached its height in 1937 with a dictatorship that lasted about eight years. During the first months of this same year there was founded in Bahia the Henrique Dias Society, named in honor of a black soldier who had become famous in the struggles against the Dutch invaders during the colonial period. The founders of this association, although much less numerous than those of the preceding one, were men of a higher professional and social position, though modest in the majority. The only intellectual leaders were a lawyer and former judge, the central figure of the group, 12 young physicians, a judge, a pharmacist, eight non-graduate lawyers, two journalists, a musician, and a university student; the other founder-members were 21 petty officials, three merchants, six civil constructors, 14 commercial employees, and 68 artisans. All signed the founding document. The society, according to its statutes, is composed of Brazilians, without distinction as to color, and its aim is "to fight for reconciliation and unity between persons of different color, to develop education, chiefly for the members and their families, to grant them all the assistance desired, to engage in sports and commemorate civic dates." One of the articles of these statutes stipulates that "homage will be rendered to persons who have accomplished a lofty deed for the defense of society, of country, and for the equality of the races." In a page of propaganda, the founder of the society explained that the name of the soldier of whom we have spoken above "symbolically expresses racial and social unity, for this is what Henrique Diaz was: an act of union between the black race, which did the physical work of Brazil, and the white race, which governed and defended it." Continuing the argument he added that "all this demonstrates the reason d'être of racial equality and the absurdity of prejudice, which endeavors to subordinate one race to the other," and he succeeded in justifying the existence of the Henrique Diaz Society, which, "having decided to lead the

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*563 668 struggle against this prejudice, wishes to do so for the unity of individuals of different skins, for the realization of an educational program." "This association," its founder announced in a letter to the author of these pages, "was an outcome of the black fronts and was founded in order to combat the racial prejudice that Nazism wanted to introduce into our country when /100/ integralism (1)

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1. A political movement of the extreme right, organized into a party. One of the principal national leaders of this party at that time published several books of anti-Semitic doctrine.

dominated. It should be noted that the situation was such that Negroes were afraid to be and to call themselves black, this making them suspected of Communism. And in fact a newspaper went so far as to say that this was Communism. But once the New State had disappeared (2),

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2. The name given to the authoritarian political regime established by the dictatorship from 1937 to 1945.

[178] there came democracy and our society continued." The Henrique Diaz Society still exists, but has not acquired great prestige; its management rarely meets, and since its head has settled in the interior of the State, where he performs the duties of judge, it has practically only a nominal existence, limiting itself, thanks to a small federal subvention, to running a modest primary school in a poor district.

One of the founders of the society launched another movement in 1946, the Campanha do Pi Racial (3),

3. Pi ($\pi$), a Greek letter adopted by the Campanha do Pi Racial as a symbol of rapprochement.